

Christian Reflector.

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The Christian Reflector.

For the Christian Reflector.

Defence of the Protestant Bible.

NUMBER 2.

BY THE REV. JOHN DOWLING.

In my former article, I endeavored to show that the Doway or Popish Bible, which Mr. Corry so strongly recommends to the patronage of Bible Societies, is a mere translation of the Hebrew and Greek originals with some alterations, and that neither the Latin Vulgate, nor the English Doway translation of it, is free from the grossest errors. In this I shall proceed—

I. To defend the version of King James from the aspersions so unjustly cast upon it. In Mr. C.'s letter he says, "If your correspondent wishes the Catholics to read the Bible, let him prove to them that there is no error in the Protestant version of it." Whatever may be said of the Protestant version, I think it was proved in my last that the Doway version is very far from possessing this qualification of entire freedom from error.

It may be easy for the Papists to prove their Bible to be free from error, at least to the satisfaction of their easily-deluded adherents, by the simple process of an infallible Popish decree, declaring it to be so.

We have seen this power already exercised in declaring two different editions, between which there were more than two thousand variations, to be, each of them, positively free from error.

The Protestant makes no such claim to infallibility, and therefore can only appeal to the Greek and Hebrew originals as the criterion of the fidelity of his version. The Protestant believes that they alone constitute the inspired standard of ultimate appeal, and dares not imitate the Popish council of Trent, in elevating any human translation to an equality with the inspired original. He believes that "to err is human," and as the work of translating and setting up types is a human work, he admits the possibility of error. All he claims is, that the soundest learning, the most conscientious fidelity, and the most untiring industry, have been employed in making his version as nearly perfect as possible. We challenge the Papist to prove his own Bible to be free from a multitude of the grossest errors by any other process than an appeal to *Popish infallibility*.

If Mr. C. should attempt to prove the fidelity of the Doway version, by an appeal to the Hebrew and Greek originals, I hereby engage to show five instances of incorrect translation in the Doway version, for every one that he will prove to be in the Protestant Bible.

Mr. C. attempts to prove his charge that the Protestant version is "full of misrepresentation and errors," by an extract from an old copy of an obscure newspaper published some nine or ten years ago, in a country town in Massachusetts, in which it is said that a "reverend gentleman named Curtis has exposed some enormous errors and variations from the original text as given in King James's time," &c., &c.

"Six hundred mistakes have been found in one book, and eight hundred in another," &c., &c. After quoting these extracts, Mr. C. proceeds to repeat the assertion that such a version ought not to be tolerated, and that the most respectful way to dispose of it would be to burn it, &c.

The evident design of Mr. Corry is, to weaken the confidence of the common people among Protestants, in the fidelity of the common version of the Scriptures, and to make them suppose it contains many hundred instances of false translations from the original.

It is necessary, therefore, to furnish to such, some explanation of the above statement of Mr. Curtis, with whom, as a countryman of my own, I have some personal acquaintance, and who is not an Episcopalian, but a Baptist.

The statement was made before a committee of the House of Commons, in reference to the question, whether accuracy in printing Bibles would be best secured by continuing the monopoly which had existed for many years, or by promoting competition by opening the business to all.

Let it be remembered that the question in relation to which Mr. Curtis was examined by the committee, was not to the conformity of King James's version with the Greek and Hebrew original, but in relation to the conformity of various subsequent editions with the first edition of that version published in 1611.

2. That the "600 mistakes in one book," &c., are merely slight variations between different editions of the same version.

3. That these different editions have never, each of them, been declared absolutely perfect, except these variations are, a large portion of them, unimportant typographical errors.

4. That these variations are, a large portion of them, unimportant typographical errors.

5. That nearly all the remainder consist of differences in the matter of *itácas*, and the most important words, such as, for instance, the word *the or and* being in italics in one edition, and in Roman letters in the other.

Probably ninety-nine out of a hundred of all these variations between different editions of which Mr. Corry attempts to make so much capital, consists in the fact that the same word is printed in straight letters in one edition, and slanting letters in the other.

The American and Foreign Bible Society have lately published an edition, *verbatim et literaturam*, from the edition of 1611, which may be obtained at Daniels', in this city; and by comparing a copy with the common editions

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any person may decide for himself as to the accuracy of the above observations.

The charge which I am prepared to establish against the Doway Bible is not that in different editions, a word may be found in one in straight, and in the other in slanting letters, which does not affect the sense; but the more serious one, that in many instances it falsifies, and in more it obscures, the meaning of the inspired Hebrew and Greek original.

The circumstances under which the Protestant version was prepared, by forty-seven of the most learned men of the reign of King James I, so eminently adapted to secure its fidelity, are too well known to need repeating. I will quote testimonies to its value from five of the most learned scholars and theologians that England ever produced, and point to these testimonies the opinion of one Romaniast divining, that all may be able to judge of the value that is to be attached to the one or to the others. And though the testimony of so humble an individual as myself can add but little to the value of an opinion expressed by these literary giants, yet I will add, that after more than one careful comparison of the whole Hebrew and Greek originals with the version in common use among Protestants, I most heartily concur in the following testimonies to its value from the pens of the eminent learned Seiden, Walton, Lowth, Geddes, and Adam Clarke.

J. John Selden.—"The English translation of the Bible is the best translation in the world."

Bishop Walton.—"The last English translation, made by divers learned men, at the command of King James, may justly contend with any now extant in any other language in Europe."

Bishop Louth.—"The common translation of the Bible is the best standard of our language."

Dr. Geddes.—"If accuracy, fidelity, and strictness attend to the letter of the text, be supposed to constitute the qualities of an excellent version, this, of all versions, must, in general, be accounted the most excellent."

Dr. Adams Clarke.—"The translators have seized the very spirit and soul of the original, and expressed this, almost everywhere, with pathos and energy. The original from which it was taken, is alone superior to the Bible translated by the authority of King James."

I will add the opinion of but one more divine concerning this version, and then leave the reader to judge between the testimonies of the above learned men, and the following:

Rev. John Corry, Catholic Priest, of Providence, R. I.—"As for myself, I would not hesitate to say, that the most respectful [way] would be to burn it, rather than give it to grocers and dealers to wrap their wares in, or consign it to more dishonorable purposes; (*l)* and I hardly think that there is a man of *common sense*, (*l*) be he Catholic or Protestant, that would not say the same." [!!]

In reference to Mr. Corry's denial of Popish persecutions, I would write another article, did I deem it necessary so to do. The horrid butcheries of sincere and pious Christians, by the Pope and his adherents, are too well known to need proof. Even our very children are familiar with the dreadful cruelties inflicted in the dungeons of the Popish inquisition, the burning of *heretics* by scores at the Popish galas called *auto de fés*, the crusades against the Albigenses and Waldenses, the burnings at Smithfield under that faithful daughter of the Pope, "Bloody Queen Mary," the Popish massacres of St. Bartholomew in 1572nd and of Ireland in 1641, &c., &c.

Really, Mr. Corry must think he resides in a very benighted community, or that we are guided in our course of reading by the Popish *Index Expurgatorius*, or index of prohibited books, to think of denying a fact written in the original text as given in King James's time," &c., &c.

"Six hundred mistakes have been found in one book, and eight hundred in another," &c., &c. After quoting these extracts, Mr. C. proceeds to repeat the assertion that such a version ought not to be tolerated, and that the most respectful way to dispose of it would be to burn it, &c.

The evident design of Mr. Corry is, to weaken the confidence of the common people among Protestants, in the fidelity of the common version of the Scriptures, and to make them suppose it contains many hundred instances of false translations from the original.

Does Mr. C. suppose that the Protestant community of Providence are altogether ignorant of the existence of a book entitled *Directorium Inquisitorum*, (Directory for Inquisitors) published at Rome in 1584, by command of the Cardinals Inquisitors General, with the approbation of Pope Gregory XIII, printed with it? in which book are found such precious specimens of Papal *mercy* as the following:—"*A whole city must be burnt on account of the heretics who live in it. Whoever pleases may seize and kill any heretics,*" &c., &c.

If necessary, I am prepared to furnish from this book, a number of similar extracts, illustrative of the *tender mercies* of Popery. "O," but say some, "Roman Catholicism is changed now from what it was in those days of darkness." No, fellow-citizens, Popery is "unchangeable." Here for once Mr. C. is right, when he asserts that Popery, or as he calls it, "a Catholicity, is unchangedable." Yes, the very idea of Popish infallibility, forbids the possibility of change. If Popery, therefore, ever persecuted heretics—if she ever tortured the humble and hopeless followers of Christ, in the dungeons of the Inquisition, she would do it now, if she *only had the power*. Popery is the same now as when she established that horrid tribunal, and, in the burning words of Pollock—

—With hoar relish drank the blood
Of God's peculiar children—and was drunk;
And in her drunkenness dreamed of doing god;
The suplicating hand of innocence,
That made the tiger mild, and in his wrath
Would pause—the groans of suffering more;
No music pleased her more, and no repose;

By blood of Christ. Ambition's self, though mad,
And nursed on human gore, with her compulsion;
Was merciful. Nor did she always rage:
She had moments of meditation, set
Again wherein she was to be merciful.

The Inquisition, model most complete
Of perfect wickedness, where deeds were done;
Deeds! let them never be named,—and sat and planned
Deliberately, and with most musing pains,
How, to extermint thrill of agony;

The flesh, and blood, and soul of thy men.
Her visage bright, though dark, and when she saw
New tortures of her laboring fancy born;

She leaped for joy, and made great haste to try
Their force—well pleased to hear a deeper groan."

Yes, Protestant fellow-citizens, Popery is unchangedable. If she ever was a wolf, though she may try to hide her teeth, and cover herself with the skin of the lamb, she is a wolf still; but, blessed be God, she is *muzzled*!

May God preserve America from ever being brought under her tyrannical and bloody rule!

Is there not something ominous in the resemblance between the atrocious act of burning the Bibles at Champlain, which Mr. C. justifies, and the similar conduct of the Papists in the horrible Irish massacre, during which 150,000 Protestants were murdered by the Papists?

Says Rev. John Lewis, in his history of Translations, p. 355: "In that horrid rebellion which the Irish Roman Catholics raised in that kingdom A. D. 1641, among other instances of their hatred of the Protestant religion which they then gave, this was one, their tearing, burning, wallowing in the mire, and cursing the English Bibles, of which they burnt no fewer than 140 at one time, saying, when they were in the fire, that it was hell fire that burned."

* When the news of this horrid massacre of 30,000 Protestants reached Rome, the Pope ordered a solemn procession to the church of St. Marks, to thank God for the execution of the sentence.

For the Christian Reflector.

Our Saviour.

BY MRS. T. E. V.

"He ever liveth to make intercession."—HEB. 7:25.

He lives, to bless and comfort us;

When earthly sorrows o'er thee roll—

He lives—will thy Redeemer be;

Will raise and bless thy weary soul.

He lives, when worldly friends depart,

Or by sickness cause to sigh—

He lives! to cheer thy wounded heart,

His love can never die.

He lives, when death's dark shades draw near,

To cheer thee through the lonely vale—

He lives!—east off all gloomy fear.

In our certain prospect qual—

He lives, to bear thy spirit up.

Through partly gates to Paradise—

He lives! for thee, hath drunk the cup,

Waits to receive thee in the skies.

He lives! all glories—Jesus lives!

Enthroned in everlasting light!

He lives! these Christian, to receive

With joyful shaft merge in rapturous sight.

Rev. Mr. C. of Roxbury.

For the Christian Reflector.

Infallibility and Power.

Mr. Eoror.

—While so much controversy is going on in our country about "apostolic succession," "bishops' power," &c., &c. not be uninteresting to your readers to have an extract from a Catholic work of English print, which I have in my possession. It is called "The Unering Authority of the Catholic Church, in Matters of Faith." It was printed in London, and reprinted in Philadelphia in 1789. The extract which I make commences with this proposition:

"That the church of Christ, in her councils and pastor, is the judge of all controversies of religion, and that all Christians are obliged to acquiesce in her decisions."

"As we cannot reasonably suppose that these jars in religion, this multitude of sects differing in matters of the highest importance, can be agreeable to him, who being truth itself, can approve of nothing but what is truth; and who, above all things, has recommended unity to his followers, and so heartily prayed for their continuance in perfect unity, John 13, and 17: so we cannot reasonably question, but that in his infinite wisdom and boundless goodness, he has appointed the most proper means by which we might effectually be brought to the right way of truth and unity, by leaving us, besides the Scripture, a living judge to decide our controversies, and put an end to our otherwise endless disputes. A judge on whom the unlearned might securely rely, and to whom all might be obliged to submit; whose voice and decision both the one and the other might hear and understand, and from whence sentence neither the one nor the other should be permitted to appeal."

—A French army in Spain had no sooner

been murdered in cold blood.

Some were burnt alive, and all the survivors

subjected to a series of such extreme pita-

cations and sufferings as thinned their ranks with fearful rapidity.

"Fatigue

and insufficient provision," says one of the victims, "rendered many incapable of rising after a night's halt, to renew their march, and dawn exhibited to us the stiffened limbs of numbers whom death had released from their troubles. The survivors were so gaunt and emaciated, that a poor fellow would sometimes drop to the earth in the extremity of weariness and despair. No effort was made to assist these sufferers; but they were either left behind to perish, or bayonetted on the spot. On our arrival at St. Lucar, we were thrown, some of us into prison-ships, and others into stinking casements. Here the extremity of our anguish exceeded all powers of description. With scarce strength enough to crawl to our destitute dungeons, many of us reached them only to lie down, and die broken-hearted; and the fare was soretched as to be refused in many cases by men fainting with weariness, and famished with hunger. We were not only crowded together like cattle, amidst vermin and pestilential effluvia, but treated with such unrelenting severity, that many of my companions sought refuge from their misery by plunging into the sea."

—When landed on the desolate island

of Cabrera, we were exposed to every

species of privation. Without shelter,

or sufficient clothing, or a regular supply

of food, we sometimes resorted to grass

and dust to answer the wants of nature.

A great many died; and we buried them

and the gospel would now have possessed fewer monuments of his labor. He was a bishop, bound through life to his diocese; it was for him to adjust his work to the extended period which it was destined to fill. For we venerate the self-sacrifice, which, for the truth's sake, could so repress gifts of fancy and imagination, competent to win personal applause; the wisdom which could discriminate between present admiration and future respect; and the patience, which, spurning the one, could calmly wait for the other.

Revivals in different Denominations.

The spirit and power of revivals is the most effectual influence to save our nature from infidelity and formalism. In this matter, we have reason to take great encouragement. We are not, as a denomination, alone in our exertions. The two large denominations of Methodists and Baptists, not to speak of smaller sects, are engaged in the cause of revivals. These, with Presbyterians or Congregationalists, often constitute the mass of the people; and when they are all engaged in the same work, revivals often become general and exceedingly powerful. In estimating the power of revivals, we should keep in view, not alone what God is doing in the churches connected with us, but in churches otherwise connected. Thus we may have all this power, wherever it may be operating, against Popery, Puseyism, Universalism, and infidelity. And as this power is lodged in so many different, and such large sections of the evangelical church, we may expect it to be more widely diffused, as our population increases. The fact that in this wide and liberal survey there is some extravagance, and much that needs to be enlightened, is no reason for changing our estimate of the main current of influence connected with American revivals.

That there are various degrees of purity in revivals, cannot be denied. Where the church have a large amount of stable and ardent piety, and where divine truth has been for a long time preached with especial plainness and fulness, there we always like to look for the purest and most glorious revivals.

The ministers and churches who will read these suggestions, will perceive that on them especially rests a great responsibility respecting the character and progress of revivals. An educated, orthodox, and free ministry, such as we have, ought to reflect much upon the best method of presenting divine truth; upon the indications of the special presence of the Holy Spirit; and upon the most judicious measures for extending an existing revival as far as possible. It will be perceived that all our language upon this subject, while it implies that revivals are the work of God, yet takes for granted that God works in connection with established means, and with the wise and holy activity of his believing people. Upon those who are most enlightened, who are best able to discriminate, who are prepared to place the whole truth powerfully before the people, does it especially rest to take the lead in revivals, and thus encourage, while they regulate, and so labor as to have a salutary character attend the permanent effects of every revival. While we strive for purity and order in the highest degree, becomes us to cherish a liberal and hopeful spirit toward those who are moving onward in the great pathway which is opening before us.

N. Y. Evangelist.

How to overcome Difficulties.

We find in the Christian Observer an extract of a private letter, written by a lady, whose influence and efforts, it is said, have for years been a blessing to the church and the community. She has herself, adds the editor, been taught in the school of Providence, and can speak from experience, as well as observation. We think the fact which she relates exhibits the true principle of Christian benevolence and self-denial. It furnishes, too, a bright example, which thousands, who have thought that they were able to do nothing for their Master and his cause, would doubtless find it safe to adopt and follow. The writer, after alluding to pecuniary difficulties, of a character calculated to awaken deep anxiety, remarks:—

"The promises of God and the experience of him in my life, I can hardly forbear relating, fact of which I had personal knowledge. A family of sisters in [we leave the place blank], undertook an extraordinary effort of industry, to cancel a debt which threatened to deprive their aged parents of their home—all of their earthly possessions that remained to them. They will retrench our table and board, said they, 'till we have paid off our debts,' said they, 'till we have paid off our debts.' They were delighted with a short article which came under our notice recently in the Cincinnati Philanthropist. We give it to our readers, with the editor's introductory note, assured that the lessons derived from the beautiful fable related will receive the cordial approval of reflecting and consistent minds."

A correspondent has sent us the following: "We do not know how much of it he intends for us. But the fable fits us, as well as our neighbors, and we have no objection to taking a lesson from Esop."

"Mr. Editor.—When Boreas could not compel the man to fling off his cloak, Sol easily persuaded him to do so. The harder Boreas blew, the more closely did the man blow his cloak around him; but no sooner did Sol smile upon him with his warming and enlightening rays, than he began to loosen his folds, and soon threw it off entirely.

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It also deserves consideration, whether reproofs of wrong-doing, which should ever be plain and earnest, may not in general be accompanied by expressions of sympathy and Christian consideration for the wrong-doer."

Political Power of Romanists.

The day may never come when the Roman Catholics will cast or command a majority in this country; but they even now possess the balance of power, and if they were disposed, could use it to defeat a Presidential election. Supposing that one out of every seven of our population is a voter, from the 1,400,000 Catholics in the country, 200,000 voters might this day be polled, which is 50,000

more than the majority by which Harrison was elected. And yet that majority was the largest ever known in our political history. Associate with this fact recollections of what Papacy is, and of the "unity of the church," and tell us if the increase of Papal power in this country is, indeed, a matter of no immediate moment. Be assured, our political leaders will deem the influence of Papists worth securing; and their policy must greatly change, or will it, in the case of an emergency, stoop to almost anything, rather than lose that influence. And if neither party succeeds in efforts to please "his holiness," yet the parties continue nearly equally divided as they always have been, into whose hands shall we fall! Who will control the destinies of these American States?

early this morning. I wanted to finish it by night to keep my dear children from starving—they have not tasted a morsel since this time yesterday;" and as she spoke, the tears trickled down her furrowed cheeks, and the countenance of her little children too plainly showed that her words were true. "I am a poor housewife," she continued, "has been so much tried all day that I'm afraid I shall not be able." As she mentioned the name of her husband, she glanced sorrowfully to the corner of the room, where he lay, seemingly under the most distressing agonies, both mental and physical, occasioned by a late debauch. The Washingtonian had approached him and inquired if he could serve, and she had indeed gained in amazement—such words from a stranger, spoken too, with such kindly accents, seemed unfamiliar to her ear—and he could scarce believe his senses. He raised himself up as well as he could, and entered into conversation as freely as his feeble situation would allow. The all-saving Pledge was introduced, and it required but little persuasion to induce him to

Prejudice overcome.

The pastor of the Presbyterian Church at Sharon, Ohio, writes to the Watchman of the Valley, that those who are acquainted with Sharon (which he terms the Eden of Ohio) are ready to cry out, What hath God wrought for this place. Three years ago the prejudice of the people against anti-slavery movements was such that a lecture could not be delivered without the lecturer being mobbed. Fugitive slaves were seized there, and the place seemed to be in complete subversion to the slaveholding interest. But last year they had a revival. The Spirit of God made its way through the community, and the prejudice against anti-slavery sentiments began to give way and subside. A concert of prayer on the last Monday of each month was appointed. Very few attended at first, but the number gradually increased. Soon the pastor gave notice that he should preach on a certain day, on the subject of slavery, and though it was predicted that few would attend, the congregation was much larger than usual. Subsequently a society was formed, and a large number have joined it. The ladies have also organized a flourishing society for the education of the people of color. "Nothing," says the pastor, "but the Spirit of God commanding his truth, could ever have wrought such a change." He adds, "I have been thus particular, that my brethren in the ministry may be encouraged to go forward and preach the whole truth, and rebuke sin of every kind. Christ's promise is, 'Lo I am with you always unto the end of the world.' Slaveholding, and that which is nothing but the slaveholding spirit, which bow before the truth; fearlessly and prayerfully exhibited. May the Lord soon purify all our churches from these sins."

The Missions in Greece.

The daily expected arrival of Mr. and Mrs. Love from the mission in Greece awakens new interest in the field which they have occupied and the labors they have been compelled to resign. They anticipate returning to those labors, when the hand of love shall render it expedient; but while they are here, we shall doubtless see and hear them, and with pleasure and profit proportionate to our acquaintance with the mission and our interest in its prosperity. We learn from the Macedonian that there is attached to the mission a Mrs. Dickson, a native of Scotland, who seems eminently qualified for the high duties to which she has devoted her energies and me. Her published letter exhibits the loneliness of a true missionary spirit. It is characterized by the simplicity of a sincere and fervent desire to win souls to Christ. It also states the circumstances attending bro. Love's departure, and accredits us with the feelings cherished by the friends whom he left amid trials and fears behind. We make the following extracts.

The alarming symptoms of Mr. Love's recent attack of his usual complaint, have decided him to take the proposed voyage to America; and although I have no doubt as to this being the best course, I feel somewhat anxious for his peculiarly situated. I had hoped, and indeed fully expected, that before brother and sister Love's departure, help would have arrived; but such is not the will of God. I am ready to inquire, why is this greatly needed blessing so long delayed? and again I am silent, when I consider, that the cause in which we are embarked is not our own. It belongs to One who is kind and candid—the other is harsh and uncharitable. The one commands the attention, and persuades—the other closes the mind to conviction, and repels. If we wish to correct a wrong, or to subdue and destroy an evil, we must unite the meekness and gentleness of Jesus to his firmness and boldness. We must "rebuke with all long-suffering and energy." We must make friends, those who are not our enemies, but their friends; and that our love to them, as well as our sense of duty to others, induces us to write and speak with such fidelity and plainness.

Since our connection with the public press, we have labored especially to exercise and exhibit a spirit of kindness toward those who differ with us; and sometimes, perhaps, it has been construed into a want of sincerity and moral courage; but we never, for a moment, have regretted any exhibition of this kind. Conscience has never smitten us for using smooth language. On the other hand, we reflect with pleasure on this general characteristic of the sheet we have conducted. And although we intend to express our convictions, honestly and fully, on all subjects, which the interests of society or humanity require us to notice, we hope our paper will never lose its reputation for "a good spirit." In this, we conceive, lies our power, and the success of our principles. A decided and manly tone, with a bland and gentle spirit, invariably disarms opposition and secures friends.—We were delighted with a short article which came under our notice recently to our readers, with the editor's introductory note, assured that the lessons derived from the beautiful fable related will receive the cordial approval of reflecting and consistent minds.

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Look on this Picture.

About two months ago a benevolent Washingtonian of this city, visited a family in a neighboring village, whose situation had been rendered extremely wretched by the intemperance of him whose duty was to protect the wife and children to the necessities of her helpless offspring.

Had the artist wished to sketch the abode of poverty, it is doubtful whether he could have found a more fitting picture than the dwelling place of these unfortunate creatures. It was situated in the back room, second story, of what might have been—say half a century back—a comfortable frame building, but which, from age and decay, had lost all its originality. There was not a sound pane of glass in the windows—the ceiling had long since bid adieu to the rafters, and the wind whistled a most pitiful tune through the many apertures which met your glances from every part. The wife whose sorrowful countenance plainly indicated that she had passed through sufferings such as are hard to bear, the drunkard's wife, was seated on a stool, surrounded by three little half naked, half starved children, industriously plying the needles on a garment of the "shop shop," for which, she said, she was to receive four cents when finished.

"I have been working at it," said she, "since

more than the majority by which Harrison was elected. And yet that majority was the largest ever known in our political history. Associate with this fact recollections of what Papacy is, and of the "unity of the church," and tell us if the increase of Papal power in this country is, indeed, a matter of no immediate moment. Be assured, our political leaders will deem the influence of Papists worth securing; and their policy must greatly change, or will it, in the case of an emergency, stoop to almost anything, rather than lose that influence. And if neither party succeeds in efforts to please "his holiness," yet the parties continue nearly equally divided as they always have been, into whose hands shall we fall! Who will control the destinies of these American States?

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edges to be guilty of flagrant sins, or whether

she should speak out, by way of rebuke, and

warn them to forsake their sinful practices.

I have now before my mind one particular

church, where I heard the testimony and pleadings for both of these positions. On one side,

the Bible was introduced to show how God

regarded sin, especially that of oppression,

and passage after passage was read, where he

enjoins it on his people to speak out against

sin, and separate themselves from the

unfruitful works of darkness, but rather reprove them. On the other side, notwithstanding they were all equally bound by their church covenant to

take the Scriptures for their guide, not a

single word was read, nor was there an attempt

to show a misapplication of any passage

before brought. All that the seemed to rely

on was their own opinion and that of others

not present. One observed that he thought

a good deal of old Elder L—d, and that he

thought the church ought not to meddle with

the subject. And here was an end of the

testimony, and the debate ended.

I have heard of those who, in enduring sufferings in the missionary field, have not regretted being in this sacred work. I would aspire to something higher than this. Is it matter of regret to suffer for Christ? Has he called us to declare his truth among the heathen, and shall we regret it? Is Jehovah that says to us poor worms, "Feed my lambs," and shall we enter with reluctance upon our work? No, let my beloved sister be not afraid to obey her Lord; and God grant that she may come to us in the fulness of the blessings of the gospel of Christ.

I hope, ere this time, a missionary has been

appointed for Corfu, and in a few months at

least I shall have all the happiness of

being with him, and shall be happy in

the service of God.

Our dear brother and sister, Love, with their

four little children, intend leaving Corfu on

the 6th of December, for Malta, where they will

remain a few days with brother and sister Buel.

The expect to be vessel for a Sicilian port

for America. The Lord direct their way and

grant them safety.

Live TAPPAN, Cor. Sec.

to Liverpool, \$100; Railroad to London, \$10; Expenses in London, four weeks, \$42; Railroad to Liverpool, \$10; Passage home, \$125; incidentals, \$13. He remarks, however, that he has no doubt but "an individual may go respectably for \$200." If he should sail directly to London, and leave in a London ship, he would, of course, save the railroad passage. The expenses in London, also, could be reduced. An American can live as cheap in London as in New York. Should a considerable number of gentlemen be ready to leave this city by the middle of May, they might doubtless, by a previous arrangement, take the cabin of some ship, not a regular packet, at sixty dollars passage—and should they provide their own stores, the expense would be much reduced.

Those gentlemen who propose attending the Convention are respectfully referred to the Queries from the London Committee, that have been published in the Anti-Slavery newspapers in this country; and will greatly oblige the American and Foreign Anti-Slavery Society by giving immediate notice of their intention to attend the Convention, to

Dr. Beecher says.

Dr. Beecher says: "The Roman Catholics have laid plans prospective for centuries, to be steadily filled up by European population and funds; while all our plans are incomplete, and for the most part, ephemeral. Nothing but regeneration can save the West, and that by the preaching of the gospel by men of cultured mind and holy heart, and the Holy Ghost sent down from on high. And, with such means, there is not another field on earth so vast to the West, and so favorable for the planting of churches, and the establishment of Christian civilization. We have not to learn new languages, or to conciliate the confidence of strangers. Of our own blood and religion, extensively are the millions needing and willing to receive our aid—and the results of our endeavors may be a mighty nation of vigorous evangelical churches. No human means can so certainly meet and repel this invasion of Roman Catholic Europe, as a competent, evangelical ministry and revivals of religion. These speedily will throw all falsehood of evil into the distance, and render our salvation like the waves of the sea, and our glory like the sunsetting sun."

DINAPUR.

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Poetry.

For the Christian Reflector.

*Thoughts on the Times.

By THOMAS L. HARRIS.

This is no age for wild or wayward dreams; Life floats not like a sweet and pleasant song; God aksith living acts—not idle feelings—Arise, and in the spirit's might be strong.

If duty calls thee from the quiet haven, Fret not the billows of life's stormy sea—Swift, homeward, speeds the bark by tempests driven, And as thy soul is, so 'twill be with thee.

The gladiator east aside cast garment, Naked yet stiffe, and onward to the fight; Cast off each fear, and onward to the combat, Nor bind with chains thy spirit's might.

Hell hath no fury like a powerful soul; Thinking to strike the church a fatal blow; Darker still skies before the morn's glad hour—The last struggle of the dying foe.

Vain is his strife, and futile its endeavor To bring the bulwarks level with the sod; For Zion stands, ay, and will stand forever, The chosen city of the "living God."

Death dooms of hypocrites and traitors; Banish the money changers from her halls;

With rapturous shout sing forth the starry banner, And guard with faithful hearts her stately bann.

Fear not the powers of darkness ar their millions, A countless host, in terrible array;

Yet, stricken by God's arm, shall each mailed foeman Fall, to the vulture and the wolf's prey.

Then shall the church, o'er all her victories, With heavenly splendor fill each earthly clime, And holy anthems rise from all, while glorious The beauty of the "holy day" shall shine.

The holy city, in its peerless splendor, Descend—by God created—from above;

While mid its shrines, in breathings sweet and tender, Seraphic choirs proclaim the saving love.

Then "living fountains gushing from the fountains, Shall bathe in the "fountain of life" with dewy spray;

While, in the caves of the eternal mountains, Forgetting idols shall to dust decay.

Each man's heart, with grateful adoration, And universal brotherhood, shall burn;

The smile of love illume this fair creation, "The Eden glory" shall to earth return.

This is no dream—the eternal truth hath spoken; Not part—not present—yet full soon to come;

Then, spirit, bunter not, for sin's delusion,

The endless gladness of that "better home."

Utica, N. Y. 1843.

Man is Wrong.

By REV. W. B. TAPPAN.

Man is wrong in his pursuits; Sowing wrong, but bitter fruits Respetto he. In desiring, He is wrong; Yes, in aspiring, he is wrong; Weak in good, in evil strong; Wrong the moment he beginneth On the weary march of life. In each step he only smiteth; And his only goal is strife. Wrong in his ways, most perverse, Desiring, and giddy he. Wrong in youth, a frequent curse, Parent, is thy love to them. Wrong in manhood; just the course Winding warneth from them; Wrong in age, he's folly's source, Whence the wrecking tempest breaks. Wrong in old age, most severe, Wrong in smiles, and wrong in tears, Wrong in object, wrong in plan, Wrong in action—such is man. Wrong in life, his parting breath Elbs out as an idle song; Wrong in death, Dying, dying, dying—A wretched sketch Given my pencil of the face. Here there's neath what a wretch Is God's image, shorn of grace. Lady's Poem.

The Family Circle.

The two White Rabbits.

I once bought two white rabbits for my little brother. He lived in the country, and before I had an opportunity to send them to him, they were stolen by some wicked boys. I inquired among the neighbors if they had seen any thing of them; and a little boy told me that Charley, who lived in a house close by, had got them. I called to see if this was the case, and he was not at home. His mother felt very badly indeed, and said that she did not think her son had stolen the rabbits, for she had heard nothing of it before, and also that he was an honest boy, and would not be guilty of stealing. She said, however, that he might have been led into temptation, and if I would call at noon I should see him. I called at the time appointed, and found Charley with his hair neatly combed, and his face and hands washed, waiting to see me.

"Well Charley," said I, "have you stolen my rabbits?" "No sir." "Do you know anything about them?" "No sir." "Have you ever seen them any where?" "No sir." All this time he looked me full in the face, and there was as honesty in his countenance which told me he was telling the truth. "Well," said I, "Charley, I believe you; I am sorry I was led to have any suspicions of you. Be a good boy, and always tell the truth, and you will prosper, and grow up to be a happy man."

I afterwards learnt that Charley was innocent; and that the rabbits were stolen by some naughty boys who did not fear God and keep his commandments.

Now do any of my little readers inquire why Charley could look me right in the face and answer, so boldly and frankly, and say with a clear voice, "No sir?" It was because he knew he was innocent. If he had been guilty his countenance would have exposed him, and he never could have looked me so honestly in the face and said, "No sir."

I have no doubt that when Charley went to bed that night he felt very happy—very much happier than those wicked boys who stole my little white rabbits.

S. S. Treasury.

The Young Man's Leisure.

Young man! after the labors and duties of the day are ended, how do you spend your evenings? When business is dull, and leaves at your disposal many unoccupied hours, what disposition do you make of them? I have known, and now know, many young men, who, if they devoted to any scientific, or literary, or professional pursuit, the time they spend in games of chance, and lounging in bed, and in idle company, might rise to any eminence. You have all read of the sexton's son, who became a fine astronomer by spending a short time every evening in gazing on the stars after ringing the bell for nine o'clock. Sir William Phipps, who at the age of forty-five had attained the order of knighthood, and the office of high sheriff of New England, and Governor of Massachusetts, learned to read and to write after his eighteenth year, of a ship-carpenter in Boston. William Gifford, the great editor of the Quarterly,

was an apprentice to a shoemaker, and spent his leisure hours in study. And because he had neither pen nor paper, slate nor pencil, he wrought out his problems on smooth leather with a blunted awl. David Rittenhouse, the American astronomer, when a plough-boy, was observed to have covered his plough and the fences with figures and calculations. James Ferguson, the great Scotch astronomer, learned to read by himself, and mastered the elements of astronomy whilst a shepherd's boy, in the fields, by night. And, perhaps, it is not too much to say, that if the hours wasted in idle company, in vain conversation, at the tavern, were only spent in the pursuit of useful knowledge, the dullest apprentice in any of your shops, might become an intelligent member of society, and a fit candidate for most of our civil offices. By such a course, the rough covering of many a youth might be laid aside, and their ideas, instead of being confined to local subjects and professional technicalities, might range throughout the wide fields of creation; and other stars from the young men of this city, might be added to the bright constellation of worthies that is gilding our country with a bright yet mellow light." —Rev Mr. Murray.

For the Christian Reflector.

To Eliza.

Thy days are sunless, gentle child! Thy heart is light, thy step is free; No sun upon thy path will shine.

More brightly, now shines on thee. Then prize the moments as they pass, Too quickly flown, too dear to stay; Thou never canst recall in time What time is bearing hence away.

Boston, Feb. 27th, 1843. H. S. W.

Sunnyeye.

LEGEND OF THE THAMES.

the sleeping form of her father, and her tender regard for him struggled against the love she bore the handsome stranger—but his tender persuasions overcame her sense of duty, and love, all powerful love, outweighing every other consideration, she yielded to his wishes. Hastily collecting a few trinkets, the gift of a fond father, and wrapping her mantle around her, she left the hut, and was hurried to the shore by her companion. On hauling the ship, a boat was sent to his assistance, and in a few moments they stood upon the deck. A light breeze having sprung up, all sails were loosened, the anchor weighed, and before sunrise the lovely Sunnysye was many leagues from home, in men who would otherwise live in the world and be of the world entirely.

But this is not all:—our Sabbath is a day of sacred rest, but not of indolence; it is a day of intellectual and spiritual awakening; a day in which a great, onward, lofty impulse is given simultaneously to the minds of a whole people, in the bringing of themes before them, which are a study for the intellect of angels. So that the Sabbath, as God has instituted it, does more to enlarge and invigorate a nation's mind, than all other causes.

It is like a periodic inundation of the Nile, after which the week itself is sown and harvested with virtues and blessings.

Thus, most certainly, is the grand reason for the intellectual superiority of Protestant over Catholic countries, whence the Sabbath is merely a waste and disipation of the national mind, and concours, with other causes, with the multiplicity of other Feast Days, to sap the energies and morals of the people. In proportion as we neglect the Sabbath, we open the door to the same evils which every where meet the traveller in Roumish countries.

All good men shudder when they hear of the death of events. The future was big with evilful anticipations. 'The executions have begun,' said Erasmus. 'At length,' exclaimed Luther, 'Christ is gathering some fruits of our preaching, and preparing new martyrs.'

But the joy of Luther in the constancy of these young Christians was disturbed by the thoughts of Lambert. Of the three, Lambert possessed most learning; he had been chosen to fill the place of Probst, as preachers at Antwerp. Finding no peace in his dungeon, he was terrified at the prospect of death; but still more by conscience, which reproached him with his cowardice, and urged him to confess the gospel. Delivered, long from his fears, he boldly proclaimed the truth, and died like his brethren.

A noble harvest sprung up from the blood of these martyrs. Brussels manifested a willingness to receive the gospel.

'Wherever Aleander lights a pile,' remarked Erasmus, 'there it seems as if he had sown heretics.'

'I am bound with you in your bonds,' exclaimed Luther; 'your dungeons and your burnings, my soul takes part in. All of us are with you in spirit; and the Lord is above it all!'

He proceeded to compose a hymn commemorative of the death of the young monks; and soon, in every direction, throughout Germany and the Low Countries, in towns and in villages, were heard accents of song which communicated an enthusiasm for the faith of the martyrs.

Fling to the heedless winds,

Or on the waters cast,

Their ashes scatter'd, while,

As far as eye can last,

From that scattered dust,

Around us and abroad,

Shall bring a plenteous seed,

Of witnesses for God.

Jesus has now received

Their latest living breath,

Yet vain is Satan's boast,

Of victory in their death.

Still—still though dead, they speak,

And trumpet-tongued proclaim

To every waking land,

The one availing Name.

declare that they were resolved to die for the name of Jesus Christ.

'Be converted—be converted,' cried the inquisitors, 'or you will die in the name of the devil.' "No," answered the martyrs; 'we will die like Christians, and for the truth of the gospel.'

The pile was then lighted. Whilst the flame slowly ascended, a heavenly peace dilated their hearts; and one of them could even say, 'I seem to be on a bed of roses.'

The solemn hour was come—death was at hand. The two martyrs cried with a loud voice, 'O Lord Jesus, Son of David, have mercy upon us!' and then they began to recite their creed.

At last the flames reached them; but the fire consumed the cords which fastened them to the stake before their breath was gone. One of them, feeling his liberty, dropped upon his knees in the midst of the flames, and then, in worship to his Lord, exclaimed, clasping his hands, 'Lord Jesus, Son of David, have mercy on us!'

Their bodies were quickly wrapped in flame; they shouted 'Te Deum laudamus.' Soon their voices were stifled,—and their ashes alone remained.

This execution had lasted four hours.

It was on the 1st of July, 1523, that the first martyrs of the Reformation laid down their lives for the gospel.

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D. Allegre.

Slavery the heaviest Calamity.

From the speech of Mr. Moore in the Virginia House of Delegates, 1832.—"I think that slavery, as it exists among us, may be regarded as the heaviest calamity which has ever befallen any portion of the human race. If we look back through the long course of time which has elapsed from the creation to the present moment, we shall scarcely be able to point out a people whose situation was not in many respects preferable to our own, and that of the other States in which no slavery exists. True, sir, we shall see nations which have groaned under the yoke of despots for hundreds and thousands of years, but the individuals composing those nations have freedom from apprehension which the holders of slaves in this country can NEVER KNOW."

The first Blood of the Reformation.

The inquisitors of the Low Countries, thirsting for blood, scoured the neighboring country, searching every where for the young Augustines who had escaped from the Antwerp persecution.

Esch, Voes and Lambert were at last discovered, put in chains, and conducted to Brussels.

Egmondanus, Hochstraten and several other inquisitors summoned them to their presence.

"Do you retract your opinion?" inquired Hochstraten.

"The doctor also immediately arises, and takes immediate measures for visiting his patient. On his way he is perhaps encountered by a snow storm, and man and beast are prostrated by its force. Not discouraged, he immediately recovers himself, immediately secures his horse, immediately resumes his journey, and though he does not immediately arrive at its end, he has taken the only just and proper method for attaining it. Upon reaching the sick man, he finds him very ill, and that it is necessary immediately to bleed him. This done, the patient is immediately better. Now, though a considerable time elapsed between the first and last of these events, who will doubt but that this gentleman took the only sensible plan for relieving his friend?"

The parallel between this case and the course pursued by abolitionists, may be followed out by the reader in his own mind.

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